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nite propriety. But for this reason we do not indeed cease to make laws. On the contrary, we take pains to make them as perfect as possible, and therefore permanent treaties are to be preferred, as they are continually available for improvement and perfection, while occasional treaties are liable to hurried arrangement and insufficient consideration. . . . To fix laws of arbitration periodically upon the demand of clients would be like waiting to fix a law for theft till theft was committed, and then dropping the law after having passed the sentence. . . . We want law to bear upon governments as it bears upon citizens. We misunderstand the matter if we think this would undermine the sovereignty of governments. On the contrary, it serves to establish it on a much surer foundation."

THE BISHOP OF DURHAM'S CHARGE.

The Bishop of Durham (Dr. Wescott), in a recent charge to the clergy of the Archdeaconry of Auckland, at Bishop Auckland, England, devoted a portion of his speech to the subject of International Peace. No more important recent utterance has been made on the subject. Following is the substance of what he said :

As the nation is a whole made up of classes, so the race is a whole made up of nations. This conception is at last coming into prominence in the fulness of time. The glory of a nation, like the glory of a citizen or of a class, lies not in supremacy but in service. A nation is great when it fulfils its office, and enables other nations to fulfil theirs. There is need of the same self-repressive, and yet self-ennobling, devotion among peoples, as among men, for their highest development.

At length we can see, in a long retrospect, that in spite of checks and delays, the whole movement of life is towards a Federation of Civilized Nations, preparatory to the civilization and federation of all. As we look back, we cannot fail to notice that the social instinct which belongs to man, as man, has found satisfaction from time to time in widening circles, in the family, the tribe, the nation. The largest sphere of fellowship still remains to be occupied, the race. In the last century two Continental Revolutions marked stages in the progress towards this largest communion of men. In the Revolution of 1789 individualism found its final expression. The inheritance from the past was lightly swept aside. Men were regarded as equal units, and a vague cosmopolitanism was taken to represent the feeling of the brotherhood of mankind. In such impoverishment of our powers and our endowments there could be no satisfaction ; and in 1848 there was the beginning of a prolonged effort to secure for each people the possession of its full treasure, with a view to rendering its full service. The movement was essentially a movement of Nationalities, and modern Europe is the result.

Now we are reaching out to yet another change, through which the nations of Western Europe will, as I believe, be united in a close confederation, and continue to bring all the resources which they have gathered through their history to the service of the race. We understand and acknowledge, as never before, that nations, no less than men and classes, in spite of all the disturbances of selfish ambition, must suffer together and rejoice together ; that

each nation has its unique endowment and establishes its greatness by the fulfilment of its mission ; that each is debtor to all alike by what it has received and by what it owes. I know the difficulties which stand in the way of such a confederation, the temptations of pride and rivalry which distract popular feeling, the inheritance of past errors and crimes which perplexes the policy of statesmen. But if Christendom is filled with one desire, I cannot but believe that God will fulfil the purpose which He inspires. The sincere aspiration of one generation becomes the sure possession of the next. If the thought of international concord is welcomed, the most powerful nations will recognize, as calm students recognize, that there is true strength and glory in generosity ; and then, when they have put aside traditional jealousies through the stronger sense of a common duty, we shall see them islanded by neutral zones in untroubled security.

For Englishmen there is an object which is still nearer. Recent experience seems to show that a general Arbitration Treaty with America is within a measurable distance. There are hopes, like prophecies, which fulfil themselves. Such a hope as this we are bound as Christians to cherish. We can all at least take care, that, within the range of our influence, no idle, or hasty, or petulant word, no ungenerous judgment, shall mar it. The stable friendship of the English-speaking peoples would go far to assure the Peace of the world.

The development of moral ideas, as I have said already, encourages us, no less than the progress of society, to look for the extinction of war. Little by little, men have extended ever farther the claims of just consideration. A stranger is no longer an enemy. We have ceased to wish that other peoples should be like ourselves, and honor their differences. Wars of conquest are universally condemned. The Decalogue is held to have a national application. As men have been gathered in wider fellowship, sympathy has grown to match. But it is said that the discipline which comes through military service, and the sacrifices which are required for a campaign, bring vigor to nations not unworthy of the price ; and that the sufferings of war are preferable to the torpor of cowardly and selfish indulgence. But torpor is not Peace. Peace calls for sacrifices as great as war, and offers fields for equal heroism. Peace demands courage of body and soul for the accomplishment of its works, and kindles enthusiasm by the prospect of new victories.

It is said again that, if we substitute arbitration for war, arbitration may miscarry. It is enough to reply that we have no security that an appeal to arms will establish a just claim. There is indeed no more reason to suppose that right as right will triumph in war than in a wager of battle. Moreover, in a national controversy the question of right is rarely of easy decision. It is certainly not likely to be decided justly by "the crude, cold, cruel arbitrament" of war. And when once the contest is begun, our own experience will tell us that we think more of the establishment of our own will, than of the determination of the merits of the controversy. We pray for victory and not for the victory of righteousness. We resolve, it may be, to be generous if we succeed, but we must first establish our superiority by success. Generosity in such a temper is a tribute to self-assertion and not to justice. If justice is indeed the supreme aim of those who engage in a national dispute, the most imperfect tribunal, which

Continued on page 17.

colleges and universities of the United States, such as was brought about in Penn College this morning. I read from the above mentioned copy of the ADVOCATE parts of the address of the President of the Congress and interlaced some remarks of my own. The students all seemed to be thoroughly waked up to the matter and when I called upon them to raise their hands as a sign of adhesion, all responded.

Yours respectfully,

F. C. L. VAN STEENDEREN.

OSKALOOSA, IOWA, Dec. 12, 1892.

TO THE AMERICAN PEACE SOCIETY, Boston, Mass.:

The students and faculty of Penn College, in their chapel session of Dec. 12, 1892, unanimously desire to send to the American Peace Society a vote of heartfelt adhesion to the cause of "Peace on earth."

It is their earnest hope that this cause may soon be cherished by our whole nation as well as by all other nations, and that the realization of its principles is near at hand.

Please accept this vote as a tribute of sympathy and respect to the efforts put forth by the different Peace Societies in general and the American Peace Society in particular.

For the students and faculty of Penn College.

A. ROSENBERGER,

President Penn College.

WAPAMIEKA, IND. TER., Dec. 17, 1892.

DEAR SIR AND BROTHER:

After several weeks of absence from home in my extensive mission work I find in one of my Church papers, *The Central Presbyterian*, of Richmond, Va., your article concerning Peace Sunday. I had not seen it before. But for years I have felt a deep interest in everything that would aid in settling international difficulties by peaceful methods. Surely at this day "Wars should cease," and Christians in all lands ought to seek to settle and have their governments settle all disputes according to the Golden Rule—the spirit of the Gospel—which is peace, good-will to men. I purpose hereafter to observe Peace Sunday.

Yours in Christ,

REV. J. J. READ.

Continued from page 9.

has to give its decision in the face of the world after open discussion, is more likely to secure it than contending armies.

To advance justice rather than war, disrespectful language of other nations should be avoided, and we should try to understand their feelings, difficulties and temptations: the nations should not, in the language of Penn's treaty with the Indians, believe evil reports of one another. The enforcement of such duties becomes more important as popular power increases; and at the same time the increase of popular power brings fresh hope. Nations are not only generous, but also in great crises they respond to the claim of justice if the facts are set out clearly. I can never forget the attitude of the masses of Englishmen during the suspense in the affair of the Trent; and when it was decided, every one, then, must have thanked God

that He had still kept the heart of the people whole, in simple devotion to right. The position of England among the nations imposes upon us a peculiar responsibility in regard to the problem of Peace. Our national freedom, gained through an uninterrupted period of self-development, demands some corresponding service. Our immunity from the ambitions of Continental Powers enables us to judge fairly, and (is it too much to hope?) to plead effectually. The greatness of a nation is measured not by its material triumphs, but by the fulfilment of its office for humanity. The office of England is, if I interpret our history rightly, the harmonizing of classes and of peoples. The result will be secured slowly. I think the Clergy will do well, if on some stated day—may I name the Sunday before Christmas?—they combine to turn the thoughts of the people to this largest earthly hope of Peace and good-will, and lead them to offer to Him, with one heart and soul and voice, the familiar supplication that He would be pleased to "give to all nations unity, peace and concord." The brotherhood of man, of classes, of nations: humanity fitly framed together by the ministry of every part, for the realization and enjoyment of one harmonious life: the prevailing power of devotion to a common cause: do the phrases seem visionary and impractical? If I am a Christian, I must hold that God wills for men the highest which we can imagine. At present we are beginning to recognize the influence of great ideals. These are, in a true sense, prophecies. The Christian ideal is unique in scope and power. It provides for developing and harmonizing all the elements of life and all life. It offers to us the highest which we can conceive for man in his whole nature, and for man in the widest range. It corresponds with our loftiest hopes.

AMONG THE PAPERS.

BISMARCK ON BLOATED ARMAMENTS.

Since the dismissal of Prince Bismarck from the German Premiership, he has repeatedly indulged in very outspoken criticisms upon the policy adopted by his successor, M. Caprivi, and his master the young Emperor. One of the recent comments elicited from the ex-Chancellor related to the new German Military Bill for increasing the army and its cost.

As if the hitherto existing peace army of 485,000 men was not a sufficient burden for Germany, it is wished by the Government to raise nearly an additional hundred thousand soldiers, making a total of 575,000 for the "peace effective," because the Russian peace effective is 987,000, and that of France is 519,000. The total war strength will then be 4,550,000 for Russia, 4,050,000 for France, and 4,400,000 for Germany. This new proposal, on the part of Germany, will call upon every able-bodied man in the Empire to undergo at least two years' military training, and to hold himself liable to be re-called to the army at any time for twenty-four years afterwards. Germany has, in little more than twenty years, expended six hundred million pounds sterling upon her army, or about thirty millions annually. And it is intended to increase this enormous outlay by an additional yearly impost of three and a quarter million pounds.

Even Prince Bismarck, who has done so much to promote the extension of the German military system, now